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ABSTRACT

Designed primarily for the counseling of Jewish women, this guide provides an overall picture of the world of work in the 1970's and offers specific information on the needs of minority groups in the counseling setting. The authors conclude that the number of opportunities that exist for women are infinite, and that there is no longer any need for a woman to feel that her occupational horizons are limited. Group guidance techniques are viewed as valuable tools in providing up-to-date information and motivating participants to gain insights into new educational and career possibilities that may exist for them. Conclusions from research on Jewish women are presented, especially as these conclusions help counselors better understand this unique minority group. A comprehensive bibliography is included, as well as a list of women's causes, committees, and professional associations. (PC)

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Counseling Girls and Women

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A Guide for Jewish and Other Minority Women

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COUNSELING GIRLS AND WOMEN: A Guide for Jewish and Other Minority Women

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THE LATTER HALF OF THE TWENTIETH CENTURY may well be characterized as having the theme of world-round liberation. In the United States, the movement expanded from anti-discrimination laws and civil rights for blacks and other ethnic and cultural minority groups to include other so-called "oppressed" minorities, e.g., those defined along age and sex lines. Technically, perhaps women may not be a minority group. Yet, they can function enough like a group to be treated as one here. Certainly, active concern for women's rights predates the twentieth century.

HISTORICAL BACKGROUND

IN AMERICA, THIS CONCERN CAN BE TRACED as far back as 1848. However, since the 1920 passage of the Women's Suffrage Amendment and the establishment of the Women's Bureau in the U. S. Department of Labor, there was no official government action until 1961. In that year, President John F. Kennedy established the President's Commission on the Status of Women. Since then, there have been many official actions but, at least in the view of some, no real progress has been made.

Why should women want to change their traditional position in society and the family? After all, from a very traditional viewpoint, many women occupy a privileged status: cared for by men, provided for by men, pampered by men, and revered by men. This viewpoint is one held not only by many men, but also by large numbers of women. One must realize, however, that viewpoints are culture-bound. Culture is not stagnant.

Twentieth century American culture is very different from pre-Industrial Revolution culture everywhere in the world. At this point in time, the technological revolution has altered American existence sufficiently to cast doubt upon many traditionally held beliefs, not just about sex-roles. Not only *can* cultural norms change, they *are* changing, but at a pace that is not fast enough to keep up with necessity.

The change in technology has created a great need for trained technical support personnel and minimized (if not eliminated altogether) needs for such traditionally "masculine" characteristics as physical strength and stamina. Despite such changes, proportionately fewer women (although the actual numbers may have increased) appear to be involved in most professions and upper level business positions than at any earlier time.

Technological changes in the world of work are not the only changes that have affected the potential employment and career lives of women. Medical technology has prolonged life well after the end of the child-bearing years. It has decreased the infant mortality rate and improved family planning techniques. Many women may, and do now, produce fewer children from fewer pregnancies and stop such family growth earlier. Such a change also makes it easier for mothers to leave full-time homemaking at a younger age.

These factors, combined with better education, provide a surplus of highly desirable female employees. The logically expected breakdown of traditional sexual division of labor, however, has not followed. What appears to have been happening in American culture has been a releasing of women from many of their tradi-

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tional bonds. This is taking place without a corresponding encouragement or provision for supplanting the old style with something new. Women, as do men, have strong needs to develop a life-style that enables them to fulfill their potentialities. American education encourages their direct satisfaction.

The pathways left open to an ambitious woman are several. However, because of their indirect nature, they are not always completely satisfying ones. One way for her to realize her own ambitions is through her husband's career. This may be either as the "good" wife who does all the "right" things to add to her husband's overall attractiveness to a company, or as the strong wife, who exercises considerable influence over her husband. For all practical purposes, the husband becomes the instrument through whom the wife satisfies her ambitions indirectly. Another pattern is for her to become the devoted volunteer worker in charitable works of some sort. In so doing, she establishes a relationship with her husband through which she provides him with social acceptability in return for whatever prestige his position may give her.

Another path, and probably the most nearly direct one for her to satisfy her own needs and ambitions, is to enter a special field of endeavor, or to specialize in those aspects of a profession that are considered more acceptable for women, e.g., pediatrics in-

stead of surgery. Here she plays down her satisfaction or her accomplishments, since a highly competent, well-adjusted (married or not) female who takes obvious delight in her work and career is, unfortunately, considered by some to be somewhat pathological in her "desire to be a man." While such a female may exist, it is certainly not accurate to describe many competent females as pathological or desirous of being men, any more than it would be to describe all incompetent males as pathological and desirous of being women. When this pathological structure does exist (in either a male or female), it is usually a caricature of what may be considered masculine qualities.

It is hardly accidental that, year after year, the majority of the ten most admired women in the world are women who are married to important men; not women who are famous in their own right. This implies an obvious strong tendency among the general population to remain traditional in sex role alignment, both in family and work settings.

The work-world is no longer divided, at least on any rational basis, along sex role lines. In an earlier day, work could be divided somewhat rationally along such lines. At that point in time, man's superior physical strength and stamina (itself a questionable concept) was required for certain work. Woman was considered unfit for such work. The reasons given were supposedly inferior strength and stamina, and frequent long-term incapacitation because of child-bearing and rearing. Whatever strength differences did exist have been rendered minimal by technology. For the most part, even those differences would not be known except for the economic necessity of employing women to take men's jobs during shortages of men, as in wartime. Such work experience has now been combined with expanded higher educational facilities for women (and its concomitant pressures toward self-fulfillment) and an increased need for financial independence. Women, understandably, have not been willing to step aside and let men move back into the choice jobs at their expense.

For all the voluminous literature on career development, the psychology of vocational choice, and the sociology of occupations, there is surprisingly little realistic evaluation of women in the work world. Almost all the research has been with men. The little research related to women has been in the career vs. homemaker, all-or-nothing mold.

In concluding his overview of theories of career development, Osipow (1968, p. 247) states:

> A . . . problem lies in the treatment of female career development by the theories. Few special explanations or con-

cepts have been devised to deal with special problems in the career development of women, yet all who have observed or counseled women with respect to their career behavior realize that special problems exist for them as opposed to men and that most of the masculine based tests and theories fail to provide a useful vehicle for the understanding of the career development of women.

Certainly the theorists themselves are well aware of the problem. Holland, one of the leading theorists of vocational behavior, sees vocational development and behavior as an extension of personality. He states in the presentation of his own theory:

> . . . it is difficult to construct a theory of personality that applies equally to men and women. The present theory is no exception; it is based chiefly on studies of men and is probably less useful for understanding the behavior of women. A special but closely related theory for women is desirable, but at this point I have none to offer. (Holland, 1966, p. 13)

Even in sociological studies of the world of work, women appear to remain outside the analysis. In their examination of higher education, Caplow and McGee (1968, p. 95) state that ". . . women tend to be discriminated against in the academic profession, not because they have low prestige, but because they are outside the prestige of the system entirely . . ."

Part of the problem has been that the typical approach to females in the work-world has been the "either-or" approach of career vs. homemaker. Such an approach automatically excludes those women who are able to, and do, handle both marriage and a career adequately. Perhaps *marriage* is too confining a word. *Family responsibilities* would probably be better. It would then include the large number of widowed, divorced and other women who retain family responsibilities while being the principal or sole breadwinner.

An "either-or" approach actually confuses the issue by lumping together all women with careers. No apparent care is taken that very real differences exist between occupational groups. Female physicians, for example, may be very different in personality and motivational factors from female social workers.

In order to avoid such an "either-or" approach, Rossi (1965) suggested that the career group may be made up of two distinct populations, traditional and pioneer (women in male-dominated occupations). Wolkon (1970) supported this suggestion with a

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study of college alumnae which established that, at least for college-educated women, such a three-way classification system (Pioneer-Traditional-Homemaker) does exist.

IT MAY SEEM TO MANY PEOPLE that a classification system in itself may be self-defeating in trying to understand why people select one occupation as opposed to another. However, in view of the tens of thousands of different specific occupations, of which many have aspects in common, some method of bringing order to such potential chaos is both necessary and desirable. One such classification system has been proposed by Roe (1956). Although it has not received unswerving experimental support, it has been one of the most fruitful theories in generating research. It does provide a useful approach to an analysis of the world of work. It is primarily for this last reason that Roe's theory is presented here.

The main approach of the theory is to divide occupations into eight basic areas of focus, each of which has up to six levels of function. A very brief presentation of the groups is as follows:

I. Service – major concern is attending to others' needs and welfare in health, domestic, personal, and/or protective ways.

II. Business Contact – major concern is a persuasive, face-to-face contact with others.

III. Organization – major concern is the efficient functioning of the enterprise whether industrial, commercial, governmental, managerial, or other white collar.

IV. Technology – major concern is with production, maintenance, and transportation of commodities and utilities.

V. Outdoor – major concern is with the cultivation, preservation, and usage of natural reso urces in agricultural, mining, fishing, and related industries.

VI. Science – major concern is with development and application (in non-technological sense) of scientific theory.

VII. General Cultural – major concern is with preservation and transmission of the general cultural heritage.

VIII. Arts and Entertainment – major concern is with utilization of special skills in the creative arts and/or the field of entertainment.

(Adapted from Roe, *The Psychology of Occupations*, 1956, pp. 145-147)

Classification into one or another of these categories is, for the most part, self-explanatory. Occasionally some confusion will arise. Such confusion can usually be resolved by the specific concerns involved. One example that Roe uses is that of teachers: elementary and secondary school teachers tend to be classified in Group VII because of their concern with the teaching aspect of their jobs. College teachers tend to be classified by subject matter because of their greater concern with their course con tent.

These eight areas of focus provide only one dimension; the other dimension in Roe's system would be the level of functioning within these areas. She proposed six levels of functioning, as follows:

1. Independent responsibility
2. Professional and managerial
3. Semi-professional and small business
4. Skilled
5. Semi-skilled
6. Unskilled

Such a two-dimensional approach to th classification of occupations allows one to comprehend not only general areas of employment, but also the types of requirements of education, responsibility, etc. An illustration of this can be seen in Table 1.

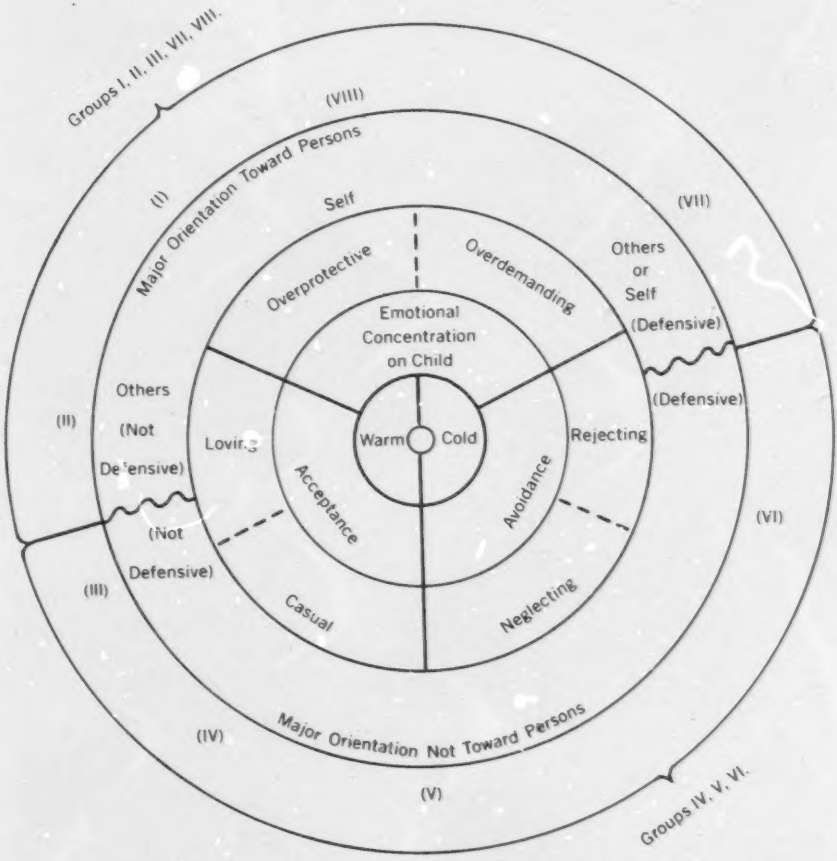
TABLE 1. TWO-WAY CLASSIFICATION OF OCCUPATIONS

Level	Group I. Service	II. Business Contact	III. Organization	IV. Technology	V. Outdoor	VI. Science	VII. General Cultural	VIII. Arts and Entertainment
1	Personal therapists Social work supervisors Counselors	Promoters	United States President and Cabinet officers Industrial tycoons International bankers	Inventive geniuses Consulting or chief engineers Ships' commanders	Consulting specialists	Research scientists University, college faculties Medical specialists Museum curators	Supreme Court Justices University, college faculties Prophets Scholars	Creative artists Performers, great Teachers, university equivalent Museum curators
2	Social workers Occupational therapists Probation, truant officers (with training)	Promoters Public relations counselors	Certified public accountants Business and government executives Union officials Brokers, average	Applied scientists Factory managers Ships' officers Engineers	Applied scientists Landowners and operators, large Landscape architects	Scientists, semi-independent Nurses Pharmacists Veterinarians	Editors Teachers, high school and elementary	Athletes Art critics Designers Music arrangers
3	YMCA officials Detectives, police sergeants Welfare workers City inspectors	Salesmen: auto, bond, insurance, etc. Dealers, retail and wholesale Confidence men	Accountants, average Employment managers Owners, catering, dry-cleaning, etc.	Aviators Contractors Foremen (DOT I) Radio operators	County agents Farm owners Forest rangers Fish, game wardens	Technicians, medical, X-ray, museum Weather observers Chiropractors	Justices of the Peace Radio announcers Reporters Librarians	Ad writers Designers Interior decorators Showmen
4	Barbers Chefs Practical nurses Policemen	Auctioneers Buyers (DOT I) House canvassers Interviewers, poll	Cashiers Clerks, credit, express, etc. Foremen, warehouse Salesclerks	Blacksmiths Electricians Foremen (DOT II) Mechanics, average	Laboratory testers, dairy products, etc. Miners Oil well drillers	Technical assistants	Law clerks	Advertising artists Decorators, window, etc. Photographers Racing car drivers
5	Taxi drivers General housework Waiters City firemen	Peddlers	Clerks, file, stock, etc. Notaries Runners Typists	Bulldozer operators Deliverymen Smelter workers Truck drivers	Gardeners Farm tenants Teamsters, cowpunchers Miners' helpers	Veterinary hospital attendants		Illustrators, greeting cards Showcard writers Stagehands
6	Chambermaids Hospital attendants Elevator operators Watchmen		Messenger boys	Helpers Laborers Wrappers Yardmen	Dairy hands Farm laborers Lumberjacks	Nontechnical helpers in scientific organization		

Reprint from Roe, *The Psychology of Occupations*, 1956, p. 151.

The classification system is fairly well-established and accepted. The aspects of Roe's theory suggesting causative factors for the choice of focal area (Groups I-VIII) have not been substantiated sufficiently for the theory to be accepted in its entirety. A schematic representation of the suspected causative factors in parent-child relations, and their resultant groups, can be seen in Figure 1 and, the definitions of the descriptive categories in Table 2.

A circular model of parent-child relations is proposed in FIGURE 1, in which each category is conceptualized as continuous with the next and with the divisions arbitrarily set. Categories shown in FIGURE 1 are described in TABLE 2.



Roe, A. and M. Siegelman, *The Origin of Interests*, 1964, P. 6. Reprinted by permission of the American Personnel and Guidance Association.

TABLE 2

Description of Categories

Protective: This category includes parents who give the child's interests first priority. They are very indulgent, provide special privileges, are demonstratively affectionate, may be gushing. They select friends carefully, but will rarely let him visit other homes without them. They protect him from other children, from experiences in which he may suffer disappointment, discomfort, or injury. They are highly intrusive, and expect to know all about what he is thinking and experiencing. They reward dependency.

Demanding: Parents in this group set up high standards of accomplishment in particular areas, *e.g.*, manners, school. They impose strict regulations and demand unquestioning obedience to them, and they do not make exceptions. They expect the child to be busy at all times at some useful activity. They have high punitiveness. They restrict friendships in accordance with these standards. They do not try to find out what a child is thinking or feeling, they tell him what to think or feel.

Rejecting: Parents in this group follow the more extreme patterns of the preceding group, but this becomes rejecting when their attitude is a rejection of the childishness of the child. They may also reject him as an individual. They are cold, hostile, derogate him, and make fun of him, his inadequacies, and his problems. They may frequently leave him alone and often will not permit other children in the house. They have no regard for the child's point of view. The regulations they establish are not for the sake of training the child, but for protecting the parent from his intrusions.

Neglecting: These parents pay little attention to the child, giving him a minimum of physical care and no affection. They forget promises made to him. They are cold, but are not derogatory nor hostile. They leave him alone, but do not go out of their way to avoid him.

Casual: These parents pay more attention to the child and are mildly affectionate when they do. They will be responsive to him if they are not busy about something else. They do not think about him or plan for him very much, but take him as a part of the general situation. They don't worry much about him, and make little definite effort to train him. They are easy-going, have few rules, and do not make much effort to enforce those they have.

Loving: These parents give the child warm and loving attention. They try to help him with projects that are important to him, but they are not intrusive. They are more likely to reason with the child than to punish him, but they will punish him. They give praise, but not indiscriminately. They try specifically to help him through problems in the way best for him. The child feels able to confide in them and to ask them for help. They invite his friends to the house and try to make things attractive for them. They encourage independence and are willing to let him take chances in order to grow toward it. Distinction between Loving and Casual categories can be difficult. A basic differentiating factor is the amount of thought given to the child's problems.

Roe, A. and M. Siegelman, The Origin of Interests, 1964, P. 2. Reprinted by permission of the American Personnel and Guidance Association.

Basically, what the research has shown is that these alleged causative factors may increase somewhat the probability of entering the designated professions. The greatest likelihood is that one will go into a type of occupation culturally associated with his or her sex

unless there are unusual stress factors. This can best be illustrated by the study done by Roe and Siegelman (1964) on males and females in social work and industrial engineering.

In that study, social workers, regardless of sex, had more stress in their early relationships with their parents than had the engineers. This was significantly more so with males than with females. Female social workers reported less closeness with their mothers than did the female engineers. Female engineers' early personal lives had been much more disrupted than had the female social workers', thereby leading to an identification with a "male" role and occupation. Apparently, an addition of stress with one's parents to some degree of neglect or rejection leads to a persistent search for some sort of satisfactory interpersonal relationship, rather than the non-person-orientation indicated in Figure 1. The fact that chance factors may affect this scheme does not negate its potential for understanding occupational choice.

The fact that women may choose Pioneer careers does not imply pathology but simply greater complexity and, very likely, greater disruption of their early personal lives than those who are more traditional.

This section provides a framework for examining the structure of work and some idea of potential precipitating factors in occupational choice. Despite the appearance of chance in occupational choice, there do seem to be governing principles to which both males and females are somewhat subject.

RATIONALE

IF MEN AND WOMEN ALIKE are subject to the same governing principles of vocational behavior, why is it that so few women (in fact fewer proportionally than before) go on to graduate and professional schools? There is no simple answer. Any number of reasons may be cited as contributing to this situation.

One reason is that relatively few women apply for advanced training. The overwhelming reason may be that they perceive such training or occupation as being outside the realm of their province. After all, biologically, they are different from men and "meant" for other things. Such an attitude is obvious when one looks at some of the statements made by women against the Women's Liberation Movement. Many women are not clear on their role or their identities. Where one's role or identity is unclear the attempt at clarification leads to oversimplification, overstatement and a general emotional clouding of the issues.

Very often, women opposing Liberation do so out of feelings of guilt, however vague, about wanting to change their situations.

Likewise, many women in favor of Liberation feel guilt embedded in them from very early childhood learning about woman's role. This guilt increases as their family patterns grow more complex and/or "deviant." Even if the question of identity were ignored, the problem of guilt would create difficulties for these women. Even if they had models of working mothers, they could still develop strong feelings of guilt because of cultural pressures on females.

If women are ambivalent about their situations, men do not understand them any better. In fact, it is safe to say that men understand women even less than women do. What men attempt to do is apply their own standards (which may not be too clear either) about professional aims to women. When women who apply for professional training appear to waver in their motivation, such wavering is seen as a lack of commitment. The same wavering in a male is seen as "normal." After all, so the rationale goes, they (meaning women) are only going to get married and drop out of the field. The fact is, that most women professionals do not cease to practice their specialty after marriage, although they may change their style of practice somewhat. In regard to women in academia, Caplow and McGee (1958, p. 194) concluded that "women scholars are not taken seriously and cannot look forward to a normal professional career. This bias is part of the much larger pattern which determines the utilization of women in our economy." Because of our societal and cultural pressures, women's careers, and lives in general, are more subject to contingency planning. This would be the "what if" planning. Obviously, from even a casual look at our culture, it is the woman's career that is the more disrupted, not the man's, by the decision to marry, have children, relocate, etc. From this point of view it is understandable, but not excusable, that admissions officers at graduate and professional schools and employers look somewhat harshly upon planning anything long term with women. What gets lost in this perspective is the high job change rate for men, too, in this current age of mobility.

There are many other reasons that may be mentioned. Some might be job-related. Some are related more to the personality patterns involved in individual cases, such as male-female relationships in an obviously non-sexual situation.

LEGAL DISCRIMINATION

One reason for discriminating against employing women, however, could be a legal one. In many states there are laws restricting the number of hours and even the specific hours that a woman can work. If the work is one that requires long or odd

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Joseph Turner Photographer, Randolph, Mass.

hours, an employer will not want to hamper himself by hiring employees who cannot work when, or as long as, he wants. Even though such laws were originally established to protect and prevent exploitation of women, they have now enabled or provided for discrimination against women. Many such "protective" laws are currently being re-examined but some laws are likely to remain.

The anti-discrimination laws may make the discrimination less obvious but certainly not less present. By the same token, the laws state no discrimination along lines of race, religion, or age. Nevertheless, potential employees of the wrong categories still have a more difficult time than equally (or even less) qualified applicants of "better" categories. If one wishes to charge an employer with discrimination, most states have a commission against discrimination or some such agency with which complaints can be registered.

SEX ROLES

MANY OCCUPATIONS HAVE BEEN CLASSIFIED as either masculine or feminine. Any such definition, however, must remain, at best, relative. The whole concept of masculinity-femininity, not just in occupational areas, is unclear. Definitions shift from one culture to another, and even from one time period to another within the same culture.

Most frequently, the two concepts are seen as mutually exclu-

sive and biologically based. An abundance of literature exists to contradict such a position. Biological maleness and femaleness cannot be contradicted. It seems that the sex roles that have emerged out of one-time evolutionary necessity have been infused with a high degree of emotional investment by both sexes. That investment is, however, learned in the pre-school years. There is now some research indicating a blurring of sex role lines in the college years.

What some of the psychological tests measure as masculinity or femininity seems to be more of a linguistic orientation. A linguistic orientation emerges as feminine, non-linguistic as masculine. Sometimes it comes through as person-orientation (feminine) or thing-orientation (masculine). By whatever standards one uses, the test-defined concept of masculinity-femininity is inadequate for differentiating between males and females; gender and sex role are not interchangeable.

Some of the consistently found qualities referred to as feminine are non-assertive, conforming, and self-deprecating. When one applies such an understanding to the occupational roles, one sees that the woman who elects to enter a Pioneer profession is not "feminine" because a Pioneer career requires the opposite qualities. Yet, a woman physician or lawyer or university professor or systems analyst or . . . need not be masculine, all of which suggests that, very possibly, they may not be opposites at all.

Women in other countries who are in occupations that would be classified as Pioneer here do not suffer the same kinds of discrimination in their countries that their counterparts do. Women physicians and dentists, for instance, are not at all uncommon in Europe. In the USA, only 6.5 percent of the physicians are female, as compared to 75 percent in Russia. Only 2.1 percent of American dentists are female, while Russia reports 83 percent. Russia is, however, an extreme in itself. Distribution in non-Soviet bloc countries was considerably lower than in Russia. The Philippines report 24.7 percent of its physicians female; Finland, 24.2 percent; Israel, 24 percent; and Brazil, Canada, Norway, Netherlands, France and Australia all report between 7 and 12 percent (Epstein, 1967). It seems that what is "natural" follows national lines. Economic conditions prevailing at any given time dictate much of the job situations. It was not so very long ago that a female bank teller was a rarity. Now the majority of bank tellers in this country are female.

Unfortunately, what happens when an occupation begins to be sex integrated, i.e., females going into male-dominated occupa-

tions in large numbers, is that men start to leave, either by getting out altogether, or by being promoted over the women. This leaves the women pretty much to themselves. Likewise, when men enter a female-dominated profession, they tend to take control, even if not numerically stronger. It is unclear whether they assert themselves more strongly, or whether the women assume the "feminine" role and defer to the male. In any event, a reversion to traditional patterns develops. Elementary education serves as an example where men have entered a female-dominated profession fairly recently and have assumed dominant positions.

ATTITUDES

A NUMBER OF VERY PERSISTENT OBSTACLES REMAIN in the way of progress for women's relative vocational freedom, but they almost all boil down to one major obstacle, that of attitude.

The attitudes that interfere with women's freedom of movement are not found in men alone, but are also found in women. Many women tend, as mentioned earlier, towards self-derogation. Such self-derogation, however, is not limited to one's self. It is extended beyond one's self to all women.

Goldberg (1968), in an interesting study, found that the college women in his sample tended to downgrade the value of professional articles when they suspected that the authors were women. Many other studies indicate that women's devaluation of women is rather widespread.

Women persist in the same irrational behavior that men do when faced with the possibility of working for a woman. Both men and women responded with distaste at that prospect without knowing anything more about the specific woman for whom they would work; whereas they expressed a need for more specific information before forming any opinion on the expectation of working for a man. Such observations lead one to conclude that there is considerable anti-feminine bias present in both men and women.

One of the strongest outcries by women has been that they do not get equal pay (or, in many cases, equal title) as men doing the same work. The rationale often used by employers is that women don't need as much money as do men. Such an argument, aside from being irrelevant, is highly specious. It groups together all women—single, married, separated, widowed, divorced, with and without dependents, handicapped, and able-bodied—as being taken care of in some way. It also assumes that men always have dependents. Again, the argument is irrelevant. The employer is supposedly interested in the work done by the employee rather than in his social welfare.

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The same arguments used to deny women equal pay, when they may be the major or even sole support of a family, are used to deny equal pay, or even employment, to a married woman whose husband is working. The arguments make no more sense now than they did in the earlier case. The same position against two incomes can be used to deny men moonlighting jobs, but is not used often, if at all.

Another frequently heard argument against working women refers in some way to a negative effect it would have on family life and children. Aside from being inapplicable to the employment of single women or women who have no choice but to work, the evidence of negative effect on marriage and family is inconclusive. At best, any effect seems to depend on many other factors, such as the reason for working, whether it is full or part-time employment, whether the mother enjoys working, the age and sex of the children (Nye and Hoffman, 1963).

If these arguments sound "sexist," they very possibly are. However, to call them such probably would not do very much good, any more than labeling people racist has helped fight racial discrimination.

Labeling, in and of itself, does not seem to help the situation. What may be better is to realize what mechanisms exist. We can then employ those mechanisms to bring about a change in them, both in one's self and in others. It is obvious that there is much ambivalence throughout the country in both sexes about women and their roles. Perhaps it would be best to resolve some of the ambivalence by building up positive responses rather than evoking defensive behavior on the part of all involved.

The United States has placed great emphasis on education and on independence for both sexes. There should also be more emphasis on realistic ways to express the product of such training. At this point in time, most women are just starting to discover ways to actualize themselves. Up until now, many have been limited to actualizing themselves through their husbands and children. This is not a very satisfactory situation for many women. Such vicarious self-expression may leave one unfulfilled and frustrated.

One thing that has been happening with increasing frequency is the return of older women to work or school for a "second career" after their families are grown. An eight-year follow up study of Jewish young adults by the B'nai B'rith Career and Counseling Services in cooperation with the B'nai B'rith Women, showed that more than 50 percent of mothers of this group were working. This contrasted with about 34 percent at the time of the original study.

Although they may escape the trap of being frustrated housewives (and it must be stated that not all housewives are frustrated), they are still subject to the prejudices already stated.

EIGHT-YEAR FOLLOW UP STUDY

SWERDLOFF AND ROSEN (1964) found that about 90 percent of Jewish youth planned to go to college. Sixty-five percent of the girls planned to enter professional and technical fields; 10.7 percent clerical and related occupations; 2.6 percent executive, managerial and administrative occupations; and the rest were either undecided or scattered around in other occupations.

Urban planners in U. S. Department of Housing and Urban Development work with computer print-outs containing data from the National Information System.

Women's Bureau, U. S. Department of Labor, Washington, D. C.

The eight-year follow up study to the Swerdloff and Rosen (1964) study on career plans of affiliated Jewish high school youth (referred to again later), reports that more than 95 percent of the original student group attended college at one time or another, although not all completed college.

Ninety-four percent of the female respondents did actually attend college, of whom only 18 percent did not stay to completion. Of that 18 percent, 38 percent, or about two out of five, indicated that marriage was the main reason for dropping out; 17 percent because they lost interest; and 9 percent because their career goals

did not require college. Only 8 percent dropped out because of poor grades or lack of ability.

For the most part, the respondents in the follow up study, male and female, did not major in the field in which they had intended to major according to their high school plans. The fields that gained the most were in the social sciences, fields to which the students probably had the least exposure before college.

With all of this exposure to various disciplines and experience, less than one-third of the women had received any vocational counseling since high school. At that, women were more likely than men to receive counseling from school personnel. Although the study does not say it, it does appear from this that women, more so than men, have to go outside their usual home, or even work environment, for support or encouragement to pursue an alternative to the culturally prescribed road to fulfillment via marriage and family.

FAMILY PATTERNS

THERE MAY BE SOME PATTERNS OF JEWISH motherhood or family style that are important, not only for Jewish families, but also for many others where the mother is somewhat talented. Philip Wylie coined a term "momism" to describe a pattern of mothering behavior, hardly exclusively Jewish, that actually defeats its apparent purpose. (For a more complete description, see Wylie (1942) or Sebald (1968).)

"Mom," it seems, has her own life to live but has not been allowed (for whatever reason) to live it. She has sacrificed herself for the sake of her husband and children. Whatever her talent, skill, or other singular characteristics, she has devoted herself to them. She has sought fulfillment through them. For all of the various patterns of controlling, manipulating, and exploiting her children, the underlying pattern involves some form of resentment for having had to sacrifice so much. Her life has now been reorganized around the existence of her children. The possibility of their leaving her is threatening to her sense of being. A large part of the so-called "empty nest syndrome" devolves about just this point. The children have grown up and left the home, thereby leaving her without a sense of purpose in life. Combine with this the physiological changes that lead to the realization of the loss of even the possibility of more children and one has a resulting change-of-life depression. Bart (1970) points out the universality of such depression, but also points out that a disproportionately large number of this category of depressed females are Jewish.

When one regards the phenomena of "momism," "empty nest syndrome," and change-of-life depression together, one cannot

help but to conclude that one way of avoiding such potential mental health hazards, is for a woman to establish early a sense of identity and purpose that can exist apart from family. This is not to say that her family necessarily becomes secondary. However, if a woman's whole existence is built around, and dependent upon, her family, she runs the mental health risks already outlined. What, for instance, if she does not marry until relatively late, if at all? From where should she derive her identity? Assuming that she does develop a strong identity, should she very passively submerge it to become Mrs. whatever her husband's first-and-last-name-may-be, or become known as Joey's mother or whatever?

Some of that is inevitable, of course, but it is considerably healthier if she can at least sort out for herself who she is. In view of this, it seems quite reasonable that many professional women retain, at least for professional purposes, their maiden names. It might be added that the husbands of such women are generally quite secure in their own personalities. Along these lines, Vavrik and Jurich (1971) have established that college males with low self-concepts also display low acceptance of others in general and women in particular (in that women are seen only as sex objects).

When one considers all of the material presented on the strong cultural environmental press and the strong family press towards achievement, and toward achievement in specific directions, the question inevitably arises as to who it is that sets any one person's goals. It is quite obvious that any decision is shaped, at least somewhat, by all the pressures mentioned. They are also the source for most preferences, and dislikes, too. They are, moreover, the source of formation of identity. If one were to divorce himself entirely from these roots, he would obviously impair himself considerably. What is necessary is for the individual to consider carefully his or her value system and personality in order to establish for himself or herself a pattern that will be most satisfying personally. Unfortunately, what happens all too frequently is that a young person will follow the path of least resistance. He or she is pressured into unsatisfying lines of endeavor, the way, for example, many women enter teaching or clerical positions. A fully conscious and willing choice to enter a line of work would, in the long run, be more rewarding.

VOCATIONAL CHOICE

From all of the foregoing, it becomes clear that a young woman electing to enter a career must carefully select which career. She runs the risk of receiving poor advice, more so than a young man, because of biases already existing in the people she is

likely to ask. This, in itself, is sufficient reason for a young woman or, for that matter, an older woman looking towards a delayed education and/or career, to seek and utilize professional counseling services. Together they can explore vocational possibilities in relation to her own goals and needs. In general, the professional counselor helps his client achieve understanding of self in relation to the world of work. With women and minority groups, there are special considerations of which the counselor may be more aware than the client.

Not infrequently, young women consider careers without fully understanding what contingencies they must plan for in the future. As mentioned earlier, it is much more common that a woman's career rather than a man's will be disrupted by such events as marriage, the advent of children and their health problems, spouse's employment situation, potential divorce. Because it is likely that she may outlive her husband, a woman must consider the likelihood of widowhood and all its attendant problems.

Of course, anyone seeking vocational counseling would have to take into consideration these contingencies and others, such as employment outlook and so on. Women, however, have additional considerations. Often their own sincerity and commitment will be questioned implicitly or explicitly at every move for advancement or job change. It is advisable that they have at least thought through their motivations in advance. There usually is nothing derogatory in the question, "How did you get into this field?" when asked of a man, but when asked of a woman, it frequently implies she is "deviant" in some way. A counselor may help a woman understand these problems for herself so that she can make a more logical analysis of her vocational choices.

Are there any other factors beyond those personality characteristics already mentioned, which may lead a young woman into various career choices? Certainly there are particular idiosyncratic elements, such as family experiences, geographic opportunities or limitations, being in the right place at the right time, etc., but those are always present for anyone. There are also group factors that must be considered, one of which is religion.

RELIGIOUS GROUPING

RELIGIOUS GROUPINGS DO SEEM to have specific leanings in the marriage vs. career area. Watley and Kaplan (1971) found substantial differences among religious groupings in their study of female National Merit Scholars. When the respondents in their sample were asked about plans for "marriage only," "marriage and deferred career," "marriage and immediate career," or "career only,"

considerable variation according to religious background was revealed. The women from Jewish backgrounds were overwhelmingly in favor of marriage *and* career (two-thirds in planning marriage and immediate career and another quarter planning marriage and deferred career). The women from Protestant or Catholic backgrounds, while also preferring a combination of marriage and a career, were less than half in favor of the immediate career and only slightly more than one-quarter (Catholic), and slightly less than one-third (Protestant), in favor of the deferred career.

The percentage planning on career only was about the same (about 5 percent) for Jewish and Protestant respondents, but was 17.4 percent for Catholics. This figure for Catholics may be inflated by the inclusion of some nuns and some considering entering the convent.

The Jewish women in the study showed the least amount of uncertainty about their plans (1.7 percent were uncertain, as compared to 6 percent for Protestants and 8.1 percent for Catholics).

Watley and Kaplan report that, not only did more Jewish women express career ambitions, but also more of them reported having problems implementing their plans, although their problems may not have had any direct relationship to their being Jewish. The most frequently reported problem (21 percent) was perceived as related to being female, 12 percent reported conflict involving masculine-feminine roles, and another 12 percent felt pulled in too many directions. Other problems reported involved more difficulty in finding a mate and more career problems because of limited opportunities near the husbands' job locations.

Wolkon (1970) likewise found religious background to be an important factor in the career development of young women. Although the Catholic women tended to major in less traditionally "feminine" fields than the Jewish women (there were too few Protestants in the sample for any definitive statements), the Jewish women were more likely to enter Pioneer (male-dominated) occupations. A Jewish biology major, for instance, would be more likely to go into some applied or research area of the field or teach in a college or university setting than would a Catholic biology major, who would be more likely to go into high school teaching or nursing.

OCCUPATIONAL CHOICE

THE WATLEY AND KAPLAN (1971) study indicated that education was by far the most commonly selected occupation by all groups of their sample upon entering college, but there was wholesale

abandonment of those plans by most. Naturally, all those who planned on marriage only did not enter the field of education and become housewives. A majority of those selecting education initially, within the "marriage with immediate career" and "career only" groups, as well as a large percentage of those planning on a deferred career, dropped education in favor of the humanities and fine arts. The "career only" group also went into many diverse professions classified by Watley and Kaplan simply as "other professions." Many intended deferred careers were also abandoned along the way to housewifery.

Education remained the most popular choice (despite its loss of popularity) with those following deferred careers. It certainly was the most commonly followed profession in Wolkon's study (1970). In Watley and Kaplan's study, only those planning on "careers only" abandoned education almost entirely. Wolkon's study could support these findings. Many of his respondents who had entered teaching left it shortly after getting married, or after finding it dissatisfying in some way, which was not common with the other chosen professions.

Taking all factors into consideration, elementary and secondary school teaching is by far the most common occupational choice of young women. The less traditional college or university level teaching is increasing in popularity.

Of course, the other traditional occupations for women—nursing, clerical, and library work—remain open and continue to attract large numbers of women. Some of these fields require special aptitudes or training, but most of them provide for development of the requisite skills.

A field that is growing in popularity with women is the general area of electronic data processing. This includes all its attendant functions, from design and research, through every phase of the computer analysis, to interpretation and write-up of results.

Technical fields of all sorts hold vast promise for women. This is not just at the technical level, but also at the creative scientist level, whether it be physical, biological or social science. In many cases, it is not only in the background that women can excel, but also in the applications of the findings of such research. For example, in urban planning, one would have to bring to bear many different areas of knowledge, much physical science, ecological considerations, sociological and psychological understanding, and even some political acumen.

In the business world, women are getting more involved in retail work, advertising and public relations, real estate, insurance, and investments. Although women in these areas may still be con-

A programmer works with systems analysts, managers and computer operators in developing highly sophisticated series of programs using third generation computer technology.

Joseph Turner Photographer, Randolph, Mass.

sidered an oddity by some, they are entering and succeeding in these fields in increasing numbers.

The number of opportunities that exist for women seems almost infinite. There is no longer any need for a woman to feel that her occupational horizons are limited. Now that most legal restrictions against women have been lifted, women need only to reorganize their thoughts about themselves in the work world and prepare for a myriad of opportunities. It may be, as a result, that men will also have to reorganize their thoughts, not only about women, but about themselves as well. That too, may be a good thing.

COUNSELING

WHAT KINDS OF CAREERS AND OPPORTUNITIES EXIST and how does one find out about them? The B'nai B'rith Career and Counseling Services has twenty field offices throughout the country that provide a resource for this information. In addition, the B'nai

B'rith Career and Counseling Services publishes many career booklets similar to this one, but for specific occupations. There are many other sources of career information. Two excellent sources are the OCCUPATIONAL OUTLOOK HANDBOOK of the U. S. Department of Labor and OCCUPATIONS AND CAREERS, authored by S. Norman Feingold and Sol Swerdloff, and published by the McGraw-Hill Book Company.

Another place to seek assistance is the school or college counseling or placement offices. Some offer services to the general public as well as their current students. Many colleges also offer these services to their alumni free of charge.

There are many opportunities that exist for a young woman today, most of them in areas with which she has had no experience. The best way for her to come to understand herself, her aptitudes, and the best opportunities for her, is with a trained counselor. In addition to the local school or college counselor, there is a network throughout the country of B'nai B'rith Career and Counseling Services offices and Jewish Vocational Service offices. If no such facility is available, reference to the *Directory of Approved Counseling Agencies*, published by the American Board on Counseling Services, Inc., can help locate an appropriate agency.

Aside from seeking adequate counseling earlier than a crisis situation, there are a number of steps girls and women may take. The most direct way is, of course, to go full speed ahead into some desired career field unheeding of any obstacles. In such a case, if discrimination of some sort appears, direct legal action may be taken. Direct though it is, such a procedure is usually not easily open because of (1) the fact that one generally needs some encouragement to pursue a field to that extent and (2) a long drawn-out and expensive legal process may be involved.

Group guidance programs for counseling girls and women are a valuable tool in providing up-to-date information and motivating participants to gain insight into new educational and career possibilities that may exist for them. Many universities are now sponsoring programs for women in their middle years seeking to re-enter the job market after having raised their families. Often these women will have a liberal arts degree and no special skills. They may be uncertain of their abilities and the direction to take. An example of such a program is that of *New Horizons for Women* at George Washington University in Washington, D.C. It has been remarkably successful in motivating women to continue their education and pursue careers.

Sometimes, by group discussion of specific topics, very similar

ends can be accomplished. Women's groups, whether older women or youth groups such as B'nai B'rith Girls, can explore topics such as: the psychology of the Women's Liberation movement, the psychology of sexism, women in a world of work, women's identity, varieties of sex role patterns, "a Jewish mother" syndrome, the changing roles of married women in later years, is an unmarried woman a failure, new career opportunities for women. A host of other topics can also lead to greater self-awareness at the various stages of development (one of the most overlooked aspects is how a woman's self-concept and needs change with age).

The school too, has a responsibility in this direction. The school counselor must present programs offering a realistic picture for young girls today. The typical life pattern of women in the 70's can be viewed in terms of career planning and development. Innovative programs projecting into the future can develop insights and understanding. To meet their intellectual and emotional needs, many women can plan, within a flexible framework, for a possible successful career outside the home.

Of more value perhaps, is the possibility of self-strengthening via the use of political groups. One of the strongest benefits of the Women's Liberation movement has been an increased awareness of both the sense of dissatisfaction felt by so many women separately, and the all-pervasiveness and subtlety of the discrimination. Girls and women no longer have to feel that there is something wrong with them when they pursue careers, ask for promotions and raises, or behave vocationally as freely as men do.

Groups may use "consciousness-raising" techniques which serve to make the participants more fully aware of themselves as women and of sexist practices. Since many minority women are aware of discrimination of at least one sort, it is not unusual for them to group the idea of sexist practices quickly. What remains then is to develop the strength and technique for fighting them. There are many names given to the group approaches to accomplish this thrust. The end result is to develop awareness and emotional strength to move in the directions of independence and self-fulfillment.

All of this concern becomes especially important to Jewish women because, in comparison with the general population, a larger proportion of Jewish women attend college and seek careers outside the home. Although, quite obviously, women of other minority groups also attend college and/or seek jobs in increasing numbers, a disproportionately large number of Jewish women do so. Of especial note is the desire to work that Jewish women display. Even when it is not necessary financially to work, there seems to

be a greater drive to work than in women-at-large in the United States. The work chosen by Jewish women tends to be more characterized by responsibility and training. It is often perceived more as a long-term career commitment than as a job.

Minority women in general tend to have needs beyond those of non-minority women. They very often face additional obstacles in the path of their ambitions, including the same irrational opposition directed toward men from the same groups. What may happen is that the strength of the opposition on both counts may spur them on to increased performance (or block their performance) while forcing them to play a stereotyped role. Increased awareness of this process, the ability to deal with it by discussing it openly, and the knowledge that they are not alone, may help prevent their being forced into undesirable roles. It may encourage them to continue pursuits with minimal sacrifice of their personal qualities.

Individual counseling still remains a potentially important step in the process of growth and development. Group meetings may be very helpful for increasing awareness of the situation. Often it may be sufficient to help reorient one's own personal goals and ambitions into realistic directions. A well-balanced approach utilizing both group and individual orientations to one's career development is probably best.

STUDENT AID

OFTEN FINANCIAL CONSIDERATION does influence career choice. Funds are available but must be sought diligently. A major student reference providing information about student aid is SCHOLARSHIPS, FELLOWSHIPS AND LOANS by Dr. S. Norman Feingold (published by Bellman Publishing Company, Arlington, Mass. 02174). This series lists a large number of student aids available throughout the country. This company also issues the SCHOLARSHIPS, FELLOWSHIPS AND LOANS NEWS SERVICE, a quarterly newsletter devoted to reporting new developments in student aid funds as they are established.

CONCLUSION

TODAY WOMEN MUST RE-EVALUATE THEIR LIVES. Ready-made molds forced on them by tradition no longer fit in our new technological society. What was inevitable in an earlier time has very little reality today. Changes in techniques of housework, smaller families, a longer life expectancy and better education provide women with advantages that will enable them to work and do what they want to do.

Nineteenth century women rebelled against the inequities of law and politics. Today's women are asking more probing questions. What is woman's role in our society? What should it be? In counseling girls and women these considerations must be paramount.

Watley and Kaplan (1971) conclude their article on an optimistic note of impending change:

> Although traditionally women, even the most intelligent ones, seldom pursue professional careers, most female [Merit] Scholars give every indication that they have no intention of maintaining this tradition. In addition to being very able, these women are generally highly motivated to excel, and they have been given the financial assistance to achieve a college education. Perhaps these are some of the reasons they reject the typical feminine role. Nevertheless, they are very marriage-oriented. While some of the Scholars expressed sentiments of intense feeling about injustices they have either experienced or witnessed, there is no suggestion of rebellion among them. Most have multiple expectations and plans for themselves as wife-mother and as active contributors in their chosen career fields. There is the impression that any demands they have for gratification in untraditional areas are made not on society, but on themselves. How successful they will be in fulfilling their ambitions of course remains to be seen. (p. 43).

WOMEN'S CAUSES AND COMMITTEES and PROFESSIONAL ASSOCIATIONS

American Anthropological Association (AAA)
Committee on the Status of Women in Anthropology
Chairperson: Prof. Shirley Gorenstein
Dept. of Anthropology
Columbia University, New York, N.Y. 10027

American Association for the Advancement of Science
Women's Caucus of the A.A.A.S.
Chairperson: Ms. Virginia Walbot
Dept. of Biology
Yale University, New Haven, Conn. 06520

AMERICAN ASSOCIATION OF UNIVERSITY PROFESSORS (AAUP)
Committee on the Status of Women in the Profession
Chairperson: Dr. Alice S. Rossi
Dept. of Sociology
Goucher College, Towson, Md. 21204
AAUP Contact: Ms. Margaret Rumbarger
Associate Secretary, AAUP
One Dupont Circle, Washington, D.C. 20036

AMERICAN COLLEGE PERSONNEL ASSOCIATION (ACPA)
Women's Task Force
Chairperson: Dr. Jane E. McCormick
Asst. to Vice-President of Student Affairs
Penn State U.
University Park, Pa. 16802

AMERICAN HISTORICAL ASSOCIATION (AHA)
a. Committee on Women Historians
Chairperson: Prof. Patricia A. Graham
Barnard College, New York, N.Y. 10027
(Staff Liaison: Prof. Dorothy Ross
2914--33rd Pl. N.W.
Washington, D. C. 20003)
b. Coordinating Committee on Women in the Historical Profession (CCWHP)
Chairpersons: Dean Adele Simmons
Jackson College, Tufts U.
Medford, Mass. 02155
Dr. Sandi Cooper
Richmond College, CUNY
Staten Island, N.Y. 10301

AMERICAN LIBRARY ASSOCIATION (ALA)
Social Responsibilities Round Table (SSRT)
Task Force on the Status of Women
Chairperson: Ms. Michelle Rudy
1403 LeGore Lane, Manhattan, Kans. 66502

AMERICAN MATHEMATICAL SOCIETY (AMS)
ASSOCIATION FOR WOMEN IN MATHEMATICS (AWM)
(independent group)
Chairperson: Prof. Mary Gray, Dept. of Mathematics
The American University
Washington, D. C. 20016

AMERICAN PHILOSOPHICAL ASSOCIATION (APA)
Subcommittee on Status of Women in the Profession
Chairperson: Prof. Margaret D. Wilson
Dept. of Philosophy, 1879 Hall
Princeton U., Princeton, N.J. 08540

AMERICAN PHYSICAL SOCIETY
Committee on Women in Physics
Chairperson: Dr. Vera Kistiakowsky
Nuclear Physics Lab., MIT
Cambridge, Mass. 02139

AMERICAN POLITICAL SCIENCE ASSOCIATION (APSA)
a. Committee on the Status of Women in the Profession
Chairperson: Dr. Josephine E. Milburn
U. of Rhode Island, Kingston, R.I. 02881
b. Women's Caucus for Political Science (WCPS)
Chairperson: Dr. Evelyn P. Stevens
14609 S. Woodland Rd., Shaker, Hgts., O. 44120
Mail to: WCPS
Box 9099, Pittsburgh, Pa. 15224

AMERICAN PSYCHOLOGICAL ASSOCIATION (APA)
a. Task Force on the Status of Women in Psychology
Chairperson: Dr. Helen Astin, Director of Research
University Research Corp.
4301 Connecticut Ave., N.W.
Washington, D. C. 20008
(Staff Liaison: Dr. Tena Cummings
APA, 1200—17th St., N.W., Washington, D. C. 20036)

b. Association for Women in Psychology (AWP) is an independent group, initially a caucus within APA)
Policy Council to be announced
Editor: Dr. Leigh Marlowe
Manhattan Community College
180 West End Ave., New York, N.Y. 10023
Public Relations: Dr. Jo-Ann Evans Gardner
726 St. James St., Pittsburgh, Pa. 15232

AMERICAN SOCIETY FOR MICROBIOLOGY
Committee on the Status of Women Microbiologists
Chairperson: Dr. Mary Louise Robbins
Medical School, 1339—H St.
The George Washington University
Washington, D. C. 20005

AMERICAN SOCIETY FOR PUBLIC ADMINISTRATION
Task Force on Women in Public Administration
Chairperson: Mrs. Joan Fiss Bishop
Director of Career Services
Wellesley College, Wellesley, Mass. 02181

AMERICAN SOCIOLOGICAL ASSOCIATION (ASA)
a. Ad Hoc Committee on the Status of Women in Sociology
Chairperson: Dr. Elise Boulding
Behavioral Science Institute
U. of Colorado, Boulder, Colo. 80302

b. Sociologists for Women in Society (SWS) (independent group formerly caucus)
Chairperson: Dr. Alice Rossi
Dept. of Sociology
Goucher College, Towson, Md. 21204

AMERICAN SOCIETY OF TRAINING AND DEVELOPMENT (ASTD)
Women's Caucus, ASTD
Steering Committee: Dr. Shirley McCune
Center for Human Relations
NEA, 1601 16th St., N.W. Washington, D. C. 20036

Ms. Althea Simmons, Dir. of Training
NAACP, 200 E. 27th St.
New York, N.Y. 10016

AMERICAN SPEECH AND HEARING ASSOCIATION (ASHA)
a. Subcommittee on the Status of Women
Chairperson: Mrs. Dorothy K. Marge
8011 Longbrook Rd., Springfield, Va. 22152
b. Caucus on Status of Women in ASHA (same as above)

ASSOCIATION OF AMERICAN LAW SCHOOLS (AALS)
Women in the Legal Profession
Chairperson: Prof. Ruth B. Ginsburg
School of Law, Rutgers University
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ASSOCIATION OF ASIAN STUDIES
Committee on the Status of Women
Chairperson: Prof. Joyce K. Kallgren
Center for Chinese Studies
2168 Shattuck Ave., Berkeley, Cal. 94705

ASSOCIATION OF WOMEN IN SCIENCE (independent group)
Co-Presidents: Dr. Judith G. Pool
Stanford Medical School
Stanford University, Stanford, Cal. 94305

Dr. Neena B. Schwartz
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U. of Illinois at the Medical Center
P.O. Box 6998, Chicago, Ill. 60680

MODERN LANGUAGE ASSOCIATION (MLA)
a. MLA Commission on the Status of Women in the Profession
Chairperson: Dr. Carol Ohmann
Wesleyan U., Middletown, Conn. 06457
b. Women's Caucus of the MLA
President: Dr. Verna Wittrock
Dept. of English
Eastern Illinois U., Charleston, Ill. 61920

NATIONAL COUNCIL ON FAMILY RELATIONS (NCFR)
Task Force on Women's Rights and Responsibilities
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